852 cut and the nose, ears, and lower lip are pierced if the child was too weak to have it done when he was very small.

852 When the boys are fairly large they eat with their fathers, and the girls eat with their mothers. The parents teach them no sort of manners and they say neither good morning, good evening, nor thank you. They are brought up in such liberty that they do only what they want, obeying their parents at their whim. The parents do not punish them. The mothers mistreat them sometimes but only in a fury or when vexed, and not to correct them.

881 When the girls begin to menstruate, they are made to fast one or two months. So are the boys when they attain their adolescence, and they are slashed with agouti teeth, as we shall indicate when we discuss their drinking parties.

768 When the father dies or leaves his wife all the children stay with
536 the mother and she takes care of them, while the husband does not bother about them any more.

548 There are women among the Caribs who become prostitutes. There
834 are no indecent words among them. Young and old, boys and girls, all call things by their names without any shame whatsoever.

CHAPTER VII

The Huts, Beds, and Pirogues of The Caribs

361 Since they have many enemies who often kidnap them, the Caribs live at Capesterre because there the approach is more difficult and more rarely leeward of the wind for the anchorage of the boats by which they fear being surprised.

621 They are divided into families, and these families are composed of several households which live to gether and form a sort of hamlet under the father of the family. The father's sons and daughters are
342 married and live in their own huts. They first make a large common hall [627] 60, 80, or 100 feet long, more or less, which they call a carbet. Around this large hut they build small ones for individual families.

These huts are made with forked branches stuck in the ground, joined with other pieces of wood which go from one fork to another.

11: Taylor E-5 (ca. 1930-1937)1946
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835 between father and daughter, brother and sister, and of mother and daughter with the same man; "but the others hated them because of it." Of polygyny, 595 the latter author wrote:

> It is a fact that some of the savages have several wives; yet nevertheless many women are without husbands, because the majority have only one wife, though there are a few who have two in one or two carbets. It happens quite often (when they are in another island where they have not brought their mistresses) that they get themselves new ones for the time of their stay only. I have never seen two women together, eating or sleeping with a Savage, nor travelling together with him in the same canoe. They have their turn, month and month about, even when pregnant. After giving birth they are a good while without seeing them for fear of harming the child.

However, it was not unknown for a wife to remain without seeing her husband for a whole year; and we are told of one case where the neglected woman's father, a chief, sent to warn his son-in-law that unless he put in a speedy appearance, he would find his wife bestowed upon another. Du Tertre, La Borde,[4] and Labat (though not Breton) mention the sororate. "If a husband shows himself worthy," says the latter, "or should his wife grow ill or old, the father-in-law will reward him by presenting him with the younger sister of his wife."

585 The old records mention no marriage ceremony other than that which consisted in the bride's serving the groom with food, and then eating with him. [302] Then their hammocks would be slung next to one another; and the following day, the bride would comb her husband's hair and smear him with oil and roku [264] (*Bixa orellana*). No women-folk except a man's own wife might eat with him, says Breton; while according to Labat (and present-day usage) not even wives ate with their husbands.

592 The bridegroom—unless he were a chief or a chief's son—took up his abode with his wife's family, and contributed as best he could to their common weal. Every married woman had her own fire for cooking, however; and every couple its own múyna, to sleep in, as well as the use of the communal tábuy or longhouse, which was divided into men's and women's halves. As has been seen above, if a man had more than one wife, he was expected to divide his time and services between their respective carbets.

606 Newly married couples were supposed to avoid (for how long we are not told) parents-in-law and siblings-in-law. Nor should they visit sick people, as 834 this might hinder their recovery. According to Rochefort[5] (and present-day

4 (R. P.) de La Borde, *Recueil de divers voyages* (Paris, 1674).

5 César de Rochefort, *Histoire naturelle et morale des Antilles de l' Amérique* (Rotterdam, 1665) [also attributed to de Poincy].

11: Taylor E-5 (ca. 1930-1937)1946
ST13 Callinago ST13

custom) men did not have intercourse with a woman while she was pregnant; though whether this was intended (like the post-puerperal sexual abstinence recorded by Breton) to safeguard the child, he does not say. The modern Carib does not rationalize this custom, but says it is a matter of taste.

Soon after a child is born [writes Breton] the woman chosen for that purpose reshapes its head by kneading, widening the crown and bringing it down in an equal slope to the eyes, so that the forehead is on a line with the rest.

The mother endeavored to maintain this shape by exerting pressure on the child's head whenever it was asleep on her lap.

Children were named "unofficially" at birth by their mothers or grandmothers. Later—Breton says eight days, Rochefort twelve to fifteen days, and Du Tertre six months and eight days after birth—a man and a woman were chosen as sponsors to impose a "true" name on the child. It was also they who pierced its ears, underlip, and the division of its nostrils (for the future wearing of karákuli, etc.). The "baby-name," or rather an abbreviated form of it together with that of the father, was the one employed in reference, etc. Thus Kuy´-lírahī-íme stood for Kuy´mene (baby-name) lírahī (*his child*) `Imeruái (father's baby-name). (This custom still obtains, Hamilton the son of Nicolas being currently spoken of as Ham-Niná.) The true name might be retained or changed in after life, but it must be kept secret from all but intimates.

After the birth of his first child, the Island Carib father practised what we now call the couvade; and explained this custom by saying that should he omit it, not only would others scorn him, but he would the sooner get old and infirm himself, while his new-born child also would suffer. However, under the heading ihwenemátobu *mon premier né, le sujet de mon jeusne* (also *phantaisie*! cf. ihwénɔte *a dream;* ihwenémali *a fast*), Breton states that these fasts were practised "particularly at the death of one of their family, at the coming of the first child, and at the capture of an enemy, etc." Moreover they did not necessarily begin coincidentally with the accouchement, etc.: "on the contrary I have seen them come from without, stealthily and in secret a month after the birth, to perform their retreat and fasts." Elsewhere we read of similar prescriptions for candidates for a chieftainship, for would-be shamans, and for girls at the time of their first menses. Ordinarily, these fasts consisted in the faster's lying up in his hammock and abstaining from all food and drink for five days, and from all but boiled cassava drink for another four (Breton). According to Du Tertre, after the first five days besides drinking wiku men ate the centers of cassava-cakes whose outer rims were then strung up and reserved for the elétuak festival. After these nine days they ate manioc-starch cassava-cakes as much as